

*The Counsel of two confederate Kings to set the Son
of TABEAL on the Throne, represented as evil, in
it's natural Tendency and moral Aspect.*



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S E R M O N

Occasion'd by the

Present REBELLION

in Favour of the

Pretender.

Preach'd in BOSTON, at the *Thursday-
Lecture, February 6th. 1745, 6.*



By *Charles Chauncy, D.D.*

Pastor of the first Church of CHRIST in said Town.



Psal. 132. 17, 18. *There will I make the Horn of David to bud:
I have ordained a Lamp for mine anointed. His Enemies will I
clothe with Shame; but upon himself shall his Crown flourish.*



B O S T O N :

Printed for D. GOOKIN, over against the Old South
Meeting-House. 1746.

...the King to the Son
...the King, as signified in all, in
...the King, and royal blood.

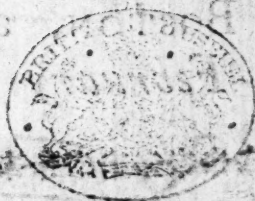
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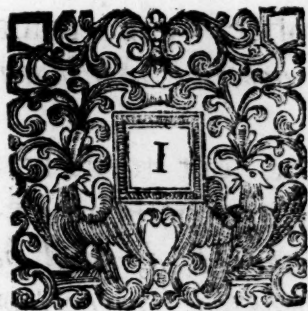


The Son of TABEAL.



ISAIAH vii. 5, 6, 7.

Because SYRIA, EPHRAIM, and the Son of REMALIAH have taken evil Counsel against thee, saying, Let us go up against JUDAH, and vex it; and let us make a Breach in it for us, and set a KING in the midst of it, even the Son of TABEAL: Thus saith the Lord God, it shall not stand, neither shall it come to pass.



IT was now a Time of Distress and Fear with AHAZ King of JUDAH, and his whole Kingdom: *His Heart was moved, and the Heart of his People, as the Trees of the Wood are moved with the Wind.* The Reason of this sore Amazement, is open'd in the 2d Verse of this Chapter, in these Words, *And it was told the House*

House of DAVID, saying, SYRIA is confederate with EPHRAIM. The Original here rendered is confederate, signifies, as a learned Critick observes, is rested; and may import, not only that these confederate Forces were joined, but that they were already encamped in the Borders of the Tribe of EPHRAIM; which was not a great way distant from JERUSALEM the Metropolis of JUDEA. And no wonder that AHAZ, and all his loyal Subjects, were surprized at the Tidings of so powerful an Invasion, threatening the Loss of every Thing that was near and dear to them.

IT was while King AHAZ was under fearful Apprehensions as to the Consequence of this *Confederacy* against him, that God sent the Prophet ISAIAH with a special Message to him; partly to hush his Fears, by assuring him, that the Attempt of these Kings to rend his Kingdom from him should prove vain; and partly to forewarn him of the Evil that should befall his Land from another King, the King of ASSYRIA, upon whom he too much depended: Interposing, by the Way, as a sure Ground of Support to the *House of DAVID*, under their present Difficulty, that remarkable Prophecy concerning the MESSIAH, that he should be *born of a Virgin*.

THE Message the Prophet was sent to deliver to him begins with the 4th Verse, where he bespeaks him in that Language, *Take Heed, and be quiet; fear not, neither be faint-hearted for the two Tails of those smoking Fire-brands, for the fierce Anger of REZIN with SYRIA, and of the Son of REMALIAH.*

REMAIAH. Some think the Advice here given to the King is intended, at least in Part, to moderate his *angry* Resentments. *Take Heed, and be quiet.* Look to it, that you keep your Temper ; that you don't fly into a Passion ; and speak unadvisedly with your Lips : Have a Care you don't complain of Providence, and murmur against God for suffering these powerful Enemies to combine together in an enterprize to deprive you of your Crown, and enslave your People. But others more probably suppose the Design of the Advice is, to restrain his Fear within due Bounds and Limits : As if it had been said, See that you keep the Possession of your self ; don't be dispirited ; don't suffer your Heart to melt and fail within you ; don't let your Fears prevail so as to betray you into any Thing unworthy your Dignity as a King, or that may reflect Dishonour on God.

AND, as an Enforcement of this Advice, the Prophet, under the Direction of God, compares these *confederate Kings*, in a Way of Contempt, to *two Tails of smoaking Fire-brands*. They seemed to AHAAZ *fierce and furious*, like burning *Brands of Fire* ; yea, his surpris'd Imagination represented their united Force by a *raging Fire*, whose Violence could not be resisted. But the Prophet, to allay his Fears, assures him from God they should prove nothing more than *smoaking Fire-brands*. They might for a while make a Smoother ; but they should not be able to do him any considerable Hurt. Yea, he is commission'd to tell him, they were only the *Tails or Ends of smoaking Fire-brands*.
 Their

Their Force was spent ; they should soon expire ; they should easily be put out.

THE Prophet goes on with his Message in the Words I have read to you for the Text, *Because SYRIA EPHRAIM, and the Son of REMALIAH have taken evil Counsel against thee, saying, Let us go up against JUDAH, and vex it ; and let us make a Breach in it for us, and set a KING in the Midst of it, even the Son of TABEAL. Thus saith the Lord God, it shall not stand, neither shall it come to pass.* In which Words the three following Things are observable,

I. A REPRESENTATION of the *Design* which the confederate Kings of SYRIA and ISRAEL had formed against AHAZ ; which was to dethrone him, and *set a King in the Midst of his Kingdom, even the Son of TABEAL.*

II. THE Resolution of Heaven to *bring this Design to nought.* *Thus saith the Lord God, it shall not stand, neither shall it come to pass.*

III. THE Reason of this Resolution ; suggested in those Words, *Because they have taken evil Counsel against thee, saying, Let us go up against JUDAH, &c.*

ACCORDINGLY, these are the Particulars we shall distinctly consider ; but with all possible Brevity,

vity, that we may have more Time to apply them to the Circumstances of our Nation at this Day.

I. THE first Thing contained in the Words of the Prophet is a Representation of the *Design*, which the confederate Kings of SYRIA and ISRAEL had formed against AHAZ King of JUDAH.

SYRIA, EPHRAIM, and *the Son of REMALIAH* are the *Confederates* spoken of in the Text, as engaged in the Design against JUDAH : But, by a common Figure, SYRIA is here put for the King of SYRIA ; and EPHRAIM being the known Scripture Term giving Denomination to the *ten Tribes*, or the Kingdom of ISRAEL, and *the Son of REMALIAH* being their King, he is the Person here intended : So that by SYRIA, EPHRAIM, and *the Son of REMALIAH*, we are to understand the Kings of SYRIA and ISRAEL. The same Thing is meant as if these two Kings had been mentioned by Name. To be sure, these were the allied Potentates who had formed a *Design* against the Kingdom of JUDAH ; and the *Prophet* here opens their Design, and plainly tells AHAZ their King what it was. And this he does by bringing them in, saying, as in the middle Clause of the Text, *Let us go up against JUDAH, and vex it ; and let us make a Breach in it for us, and set a KING in the midst of it, even the Son of TABEAL*. Their Scheme was to dethrone AHAZ, and set up a PRETENDER in his Room, constituting him King of JUDAH.

Who this Man was they intended to exalt to the Throne, we can't tell at this Distance of Time. He is called in the Text, *the Son of TABEAL*. And this is all we certainly know about him. Some conjecture he was a SYRIAN; others think he was an ISRAELITE; others a Native of JUDEA, but in the Interest of SYRIA and ISRAEL, and a fit Tool to serve their Turn. This seems most probable; and that he pretended some Sort of Right to the Crown, and had a Party in the Kingdom who abetted him. But whoever he was, and whether he pretended a Right to the Crown or not, he was the Creature of these confederate Kings, a futable Engine for them to work with; and therefore they resolve to set the Crown of JUDAH on his Head. This was the Design they had principally in their View; and the Means they resolved upon in order to accomplish it, are particularly recorded in the Text.

THE first Thing they determin'd upon, in a Way of Means, the Prophet expresses in their own Words, *Let us, say they, go up against JUDAH*. The Thing resolved upon is an Invasion of their Land. This they judg'd necessary; an Expedient without which they might not hope for Success. 'Tis likely a Party in the Kingdom had an Affection for this Son of TABEAL, lik'd well the Scheme of making him King, and would gladly be assisting in it, could a Way be contriv'd to bring about so great a Revolution. Such Intelligence as this at the Courts of SYRIA and ISRAEL might give Rise to their Resolution to go up against JUDAH. A considerable Force from abroad they judg'd might countenance

courtenance the Disaffected at home, and spirit them to rise up in Rebellion against their rightful and lawful King: They therefore project an Invasion, as a hopeful Method to succeed in their Intention to displace AHAZ, and set the Son of TABEAL on the Throne.

ANOTHER Means they resolved upon whereby to effect this Design was, the filling JUDAH with Vexation and Sorrow. *Let us go up against JUDAH, say they, and vex it.* The Meaning is, Let us ravage their Country, pillage and plunder their Towns and Cities, and so vex and harrafs them as to make them weary of adhering to their present King, and willing to take the Son of TABEAL to reign over them.

NOR was this all, but they determine upon a more mischievous Means still in order to compass their Design against JUDAH; which was, *to make a Breach in it for them.* *Let us go, say they, and make a Breach in it for us,* i. e. say some, Let us penetrate into the Heart of the Country, advance even to JERUSALEM, the head or capital City of it, and make a Breach in its Wall, a Breach wide enough for us to march in; without which there will be no Hope to set a King in the midst of the Land. *Let us make a Breach in it for us,* i. e. say others, Let us rend the Kingdom from AHAZ, part in Twain, and share it between us; placing over it a King of our own, the Son of TABEAL, our very good Friend, in whom we have a joint Interest, and on whom we may both with Safety depend.

Let us make a Breach in it for us, i. e. say others, Let us tear the Kingdom to Peices by enflaming the Disaffection there may be in the Minds of the People to their present King, and his Administration; by promoting Broils and civil Discords among them, dividing and getting them into Parties. Let us work by the discontented, factious and turbulent Spirits there are among them; setting them one against another, whereby they will weaken themselves and strengthen us.

AND this Sense of the Words, as it is agreeable to the *Original*, so it well futes with their Design to set up a *new King*. This is seldom attempted, unless a Nation is supposed to have those within themselves, who will help forward such a Change. And when this is the Case, a foreign Invasion is more likely to effect a Revolution in Government. This might be considered by the allied Kings of SYRIA and ISRAEL, and they might go against JUDAH in Expectation of *making a Breach in it, i. e. of dividing the People, stirring up in them a Spirit of Hatred, Animosity and Variance*: And they might probably hope to gain a Party from among them to join in their Attempt against the Crown of AHAZ, and to exalt *the Son of TABEL* to the Throne.

THIS now was their *Design*: It aim'd at nothing short of overturning the Constitution, of dethroning the King of JUDAH, and setting his Crown on the Head of a vagrant *Pretender*. And the Means in order to accomplish this Design, was an Invasion of

of the Land; distressing its Inhabitants, and dividing them into Parties.

AND as they had concerted so plausible a Scheme, they little doubted of Success in the Execution of it: But this the righteous sovereign God would not grant; which leads to the next Thing observable in the Text, viz.

II. THE Resolution of Heaven to bring this Design to nought; contained in these Words, *Thus saith the Lord God, it shall not stand, neither shall it come to pass.* Their Measures shall be broken, the Enterprize they have undertaken shall be confounded.

IT shall not stand. This is a Phrase strongly expressive of the divine Pleasure to defeat the Intention of these confederate Kings against JUDAH. A Design is said to stand, according to the Genius of the Hebrew Language, when it takes Effect. Hence that of the Psalmist, Prov. 30. 11. *The Counsel of the Lord standeth forever.* It forever takes Place. On the other Hand, A Design is said not to stand, when it fails of its Accomplishment, proves frustrate and vain. And this is the Thing here intended. *It shall not stand.* 'Tis as if it had been affirmed, it shall not be carried into Execution; but, like the Counsel of the Heathen be brought to nought; like the Devices of the People made of none effect.

IT

It is added, *neither shall it come to pass*. In the Original 'tis, *neither shall it be*; which may have a further Emphasis in it. For a Thing purposed may be *produced*, and yet not *established*; it may be bro't into *Being*, and for all that fall to the Ground and *come to nothing*. But this Result of *their's* shall never have Existence: *It shall not be*. 'Tis as if the Prophet had said, AHAZ shall not be dethron'd; JUDAH shall not be enslaved. The Kings of SYRIA and ISRAEL have design'd this; but it shall no more be, than if they had not formed such a Design: So far from it, that these Kings themselves shall be subdued, *the Riches of DAMASCUS*, the chief Seat of the King of SYRIA, *shall be taken away*; and *EPHRAIM shall be broken that it be not a People*, as it follows in this and the next Chapter.

AND AHAZ, to whom this Message was sent, had reason to depend upon the Truth of its Contents. For it is introduced with a *thus saith the Lord God*. The Prophet did not suggest his own Wishes; he did not deliver his own Conjectures upon the probable Appearances of Things: But spake as immediately sent from God, and said nothing but what he was instructed from Heaven to say.

AND that AHAZ might have no Reason for Doubt upon this Head, the Prophet, in God's Name, allows him to ask a Sign for the Confirmation of his Faith, Verse 11. *Ask thee a Sign of the Lord thy God; ask it either in the Depth, or in the Height above*. He is permitted to make his own Choice, to ask such a Sign as he himself pleased, either in *Heaven*

or

or *Earth*; as that the *Sun* might stand still, or go back, or withdraw his *Light* for a while; or that there might be a *Convulsion* in the *Earth*, or a *Removal* of it out of its Place, or the like extraordinary and miraculous Performance.

ONE would think this was eno' to satisfy Infidelity itself; and yet, *AHAZ* was faithless and unbelieving. He refused this gracious condescending Offer of God, saying, as in the 12th Verse, *I will not ask*. He pretends indeed a pious Reason; *I will not tempt the Lord*: As if it would be a tempting God to do that which he had himself permitted, yea, directed him to do. But this was a meer Pretence. The true Reason, why he would not ask a Sign was, because he was resolved to provide for his own Safety a securer Way, as he imagined. His Dependence was upon the *ASSYRIANS* for Help: He chose rather to rely upon an Arm of Flesh, than upon the God of *JACOB*, in whom is everlasting Strength.

UPON which the Prophet sharply reproves, both him, and the *House of DAVID*, for their Contempt of the divine Offer he had made them: But withal lets them understand, that God would notwithstanding give them a Sign. Verse 13, 14, 15, 16. *Hear ye now, O House of DAVID, Is it a small Thing for you to weary Men? But will ye weary my God also? Therefore the Lord himself shall give you a Sign; behold, A Virgin shall conceive, and bear a Son, and shall call his Name Immanuel. Butter and Honey shall he eat, that he may know to refuse the Evil, and chuse*

chuse the Good. For before the Child shall know to refuse the Evil and chuse the Good, the Land that thou abhorrest shall be forsaken of both her Kings †. And

† A great deal has been wrote, especially in the English Nation, upon this Passage of Scripture, in order to ascertain its true Sense.

Some are of Opinion, that, by these Words, nothing more is intended, than that one who was now a Virgin should marry and bear a Son, before whose coming to Years of Discretion, the Kings of SAMARIA and DAMASCUS should be destroyed. And they give this Reason, why they put such an Interpretation on the Words, because the Child here promised to be born is given as a *Sign* to the *House of DAVID*, that they should be delivered from that Ruin with which they were now threaten'd; which he could not be, if he was not to be *then* born, nor 'till above 500 Years afterwards: For a Sign in Scripture, say they, and in common Speech, signifies something sensible, something that is at present done in Confirmation of a divine Message.

Others therefore to avoid this, and some other Difficulties, suppose a double View in the Words; that tho' *literally* they are to be interpreted of a Virgin that was speedily to be married, and bear a Son; yet that they have a *secondary* and *higher* Meaning, looking forward to CHRIST, and pointing out his *miraculous Birth of a pure Virgin*.

But, perhaps, upon strict Enquiry, it will be found, that these Words of the Prophet contain not only the *Sign* he had said the Lord himself would give, but besides that, a *prophetic Promise*, bro't in by Way of Parenthesis, looking forward to CHRIST, and describing the Manner of his Conception and Birth.

The *prophetic Promise* descriptive of the MESSIAH's Birth, is contained in the 14th and 15th Verses, *Behold, a Virgin shall conceive, and bear a Son, and shall call his Name Immanuel. Butter and Honey shall he eat, that he may know to refuse the Evil, and chuse the Good.* The Evangelist MATTHEW, having given an Account of CHRIST as *born of a Virgin*,

And according to the Sign here given, so it came to pass ; for within a few Years, PEKAH and REZIN, the

Virgin, adds upon it that observable Remark, Chap. 1. 22, 23. *Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a Virgin shall be with Child, and shall bring forth a Son; and they shall call his Name Immanuel.* 'Tis to me very plain, the Evangelist MATTHEW tho't this Passage in ISAIAH a Prophecy of CHRIST ; foretelling that he should be conceived in the Womb of a Virgin, and born of one who knew no Man. And when he says of CHRIST's being Born of a Virgin, that it was, that it might be fulfilled which was spoken of the Lord, by the Prophet, it is evident, he speaks of this Event as an Accomplishment of this Prophecy. I know, it has been pleaded by some, that nothing more is intended by the Phrase, *this was done that it might be fulfilled which was spoken by the Prophet*, than only an Analogy between the Birth of CHRIST, and the Birth of a Child in the Days of the Prophet ISAIAH, an Event now answering to an Event in former Times: But this by no Means comes up to the proper Force of the Expressions here used. In the Original the Language is as strong as in the English Translation: And there are no Words, either in Greek or English, wherein it could have been more peremptorily declared, that the Conception of CHRIST in the Womb of one that was a pure Virgin, was the Thing prophesied of by the Prophet ISAIAH, and that this Prophecy received its real intended Fulfillment in the Conception and Birth of CHRIST, as here related. The plain Truth is, this Prophecy, strictly and literally interpreted, agrees to none but CHRIST ; and it was perfectly answered in him. 'Tis evident from the current Strain of the new Testament writers, that he was born of a Virgin, literally speaking ; that he really was the Thing intended by IMMANUEL, God with us, God and Man in one Person, God manifested in the Flesh, and dwelling with Mankind ; and that he was nourished and bro't up like other Children, tho' he was not born like them, but of a Virgin. *Butter and Honey did he eat*, i. e. he was fed, when a Child,

the two Kings of SYRIA and ISRAEL, were both slain; one by HOSHEA, and the other by the King of

with the common Aliment given to Children in those Countries, which was *Milk or Butter and Honey*. And he was thus nourished, that he might know, or until he should know, as the Words might be more intelligibly rendered, *to refuse the Evil and chuse the Good*. So that this Prophecy is strictly and properly applicable to CHRIST, and was fulfilled in him.

I confess indeed, I can't see how this Prophecy of the Birth of CHRIST could be a Sign to the House of DAVID, that they should not be cut off; as it was not to be fulfilled 'till so many Ages after its Delivery: But it's easy to see, how it could be an Assurance to them that they should not, and an Assurance reasonably and properly given, as, at this Time, they were threaten'd with a total Excision by two powerful Kings, who had entred into an Alliance for this Purpose.

But you will ask then, What was the Sign here given? For the Prophet says, *the Lord himself would give them a Sign*.

Now, in order to point this out unto you, I must put you in Mind, that when the Prophet ISAIAH was bid to go forth to meet AHAZ, he was ordered by God to take with him his little Son SHEAR-JASHUB, as you may see, Verse 3.

And accordingly he was the Child that is here given, as a Sign to AHAZ and the House of DAVID, that they should not be destroyed. Says the Prophet, *The Lord himself shall give you a Sign*. And the Sign is given, not in the Words immediately following, *Behold a Virgin shall conceive, &c.*; [These are rather Introductory to the Sign it

self, looking forward to the Birth of the MESSIAH of a Virgin] but in the 16th Verse, in those Words, *For before the Child shall know to refuse the Evil and chuse the Good, the Land that thou abhorrest shall be forsaken of both her Kings*.

As if the Prophet had said, Before this Child of mine, (pointing to him with his Finger) before this my Son SHEAR-JASHUB, whom God has sent with me, shall come to a Capacity of distinguishing between moral Good and

of ASSYRIA.—But I may not enlarge. The Design I have in View obliges me to hasten to the last Thing observable in the Text, which is,

and Evil, these Kings, of whom you are so dreadfully afraid, shall be themselves destroyed.

I own, it would be more natural to interpret the whole Passage, as one continued Period, speaking of one and the same Child, if we had not previous Notice that God, for some special Purpose, had ordered the Prophet to take with him his little Son, when he went to AHAZ: And if we consider him as pointing to this his Son, when he delivered these Words, *Before this Child shall know to refuse the Good and chuse the Evil, the Land which thou abhorrest shall be forsaken of both her Kings*, 'tis easy and natural to understand him, as speaking, in this Verse, of a different Child from that he spake of in the two foregoing Ones: To be sure, AHAZ and those present with him could be at no Loss to understand him in such a Sense. And I see not, while we interpret what is said in the 14th and 15th Verses, as a prophetic Promise, bro't in by way of Parenthesis; and what is said in the 16th Verse, as the Sign given by God to the House of DAVID; I say, I see not, that the Interpretation is forced, or that it does at all interrupt the Period, or perplex its Sense.

And I can't but think this the true Construction, because it interprets the whole Passage in a strict and literal Sense, and yet so as to free it from those Objections which have been laid against it, as it has sometimes been explained. For according to this Interpretation, here is an illustrious Prophecy of CHRIST, applicable to him, and to him only; and here is also a Sign distinct from this Prophecy, a true and proper Sign, adapted in its Nature to give present and sufficient Confirmation to the Faith of the House of DAVID, in the Prophet's Message, that they should not be destroy'd by the Attempt that was now making against them.—If any should reject this Interpretation for one that is more natural, or less liable to Objection, I am content.

III. THE *Reason* of God's Resolution to bring this Design formed against JUDAH to nought; viz. because it was an *evil* Design. This *Reason* is suggested in those Words. BECAUSE they have taken *evil Counsel against thee, saying, Let us go up against JUDAH, &c.* The Matter of which their Result consisted was *evil*, and therefore devoted by God to Shame and Disappointment. It was evil in respect of the *Effects* to be produced by it; and it was evil also in its *moral* Nature, as being an outrageous Intention of Injustice and Wickedness.

It was an *evil* Design, in respect of the *Effects* to be bro't to pass. These were as dismal as could be devised by the Heart of Man. For not only might the ordinary Mischiefs of War be expected, in Consequence of this *evil Counsel*, but civil Discord, intestine Broils, Hatred and Variance; which naturally and powerfully tend to divide a Kingdom against it self, and bring it to Ruin. And what is still worse, their Counsels aimed at making a Revolution in the Government; at cutting off AHAZ, and setting a PRETENDER on his Throne, to the utter Extermination of the *House of DAVID*. What more shocking could they have enterprized? What more fatal in its Consequences to the Kingdom of JUDAH? Their King; the Succession in his royal Family; their civil and religious Interests; their *All* was now threatened by the combined Forces of SYRIA and ISRAEL.

BUT this was an *evil* Design also in Respect of its *moral* Nature. The Thing intended was vile;

a Contrivance formed under the Influence of un-governed Lusts and Passions, without either Reason or Justice to give Countenance to it. It does not appear that AHAS had done these Kings any Wrong; without which their taking up Arms against him was highly injurious: Much more their Design to deprive him of his Crown, and place it on the Head of the Son of TABEAL; hereby subverting the Constitution of JUDAH, and making that happy People Slaves to a Tool, they had no other View in trying to advance to the Throne, than to serve their own base Purposes. There is scarce a Name bad enough to convey a full Idea of the Outrage, Violence, and Injustice of this Intention. It was abominable in the Sight of a holy and righteous God; and he therefore resolved to bring it to nothing.

NOT that God always defeats the Counsels that are evil. He sometimes suffers them to take Effect, for the Punishment of his own People, and to bring about his own Purposes, in the Changes he has ordained should be made in the Kingdoms of this World. But when that which is evil, in it's Nature as well as Consequences, is intended against a Nation, he often interposes for their Help; and sometimes for this very Reason, because the Design formed against them is evil; hereby testifying against it as a Thing odious in his Sight. Thus it was here. Because the Kings of SYRIA and ISRAEL took evil Counsel against JUDAH, therefore the Lord God said, it shall not stand, neither shall it come to pass.

AND

AND he might the rather come into this Determination, because the *Counsel taken against JUDAH* was, in a Sense, a Contrivance to overfet an Establishment of his own forming. For 'tis observable, after SAUL, who was once King of the Jewish Nation, had the Kingdom taken from him for his Iniquity, God gave it to DAVID, and settled it on *him* and on *his Sons* in Succession forever. So that this Counsel to set *the Son of TABEAL* on the Throne of JUDAH was virtually an Attempt against God, and that *Succession* he had established to run in the Family of DAVID.---But I must hasten to the

A P P L I C A T I O N.

AND what I propose is, to accommodate what has been said to the Appearances of Providence at this Day. I doubt not but, upon reading my Text, your Thoughts were turned to our *Mother Kingdom*; and while discoursing on the melancholly State of JUDAH, I believe you found within yourselves a Readiness to transfer the most of what was said to the present Circumstances of the *British Nation*. There is certainly an Analogy between the two Cases. Suffer me to dilate a little in making it still more obvious to you: And, for Method's Sake, I shall give you what I have to offer under the three following *consentaneous* Heads.

1. I SHALL take Notice of the *Design* formed against our *King* and *Nation*.

2. REPRESENT it as a most *evil* Design.

And,

And,

3. MENTION a few Things tending to encourage us to hope, that God will say concerning it, *it shall not stand, neither shall it come to pass.*

I. As to the *first*, the *Design* against our King and Nation, much need not be said. You have all been apprised of the *Insurrection* in SCOTLAND, as well as of the Thing intended by it, an Attempt against the Throne of GREAT-BRITAIN, to displace our King, set aside the Succession in his illustrious House, and subject the Nation to an *abjured* and *popish* PRETENDER. Nor are any of you ignorant, that this Design was formed and carried on under the Countenance and Protection of two allied Potentates, the Kings of FRANCE and SPAIN, those natural and inveterate Enemies of ENGLAND. At first, indeed, it look'd like a Contrivance of those Princes to keep our Fleets at home, and prevent our sending Forces abroad; but it is now too evident, that they have resolved to make an Attempt against the Person and Crown of our rightful and lawful Sovereign, and are getting in Readiness a Body of regular Troops to be sent into ENGLAND upon this fatal Design. Their Counsel against GREAT-BRITAIN appears to be like that in my Text against JUDAH, *Let us go up against it, and set a King in the midst of it, even the Son of TABEAL*, our common Friend and Tool, thro' whom we may accomplish all our Desire: Which Counsel of their's,

2. I AM to point out to you, in the *second* Place, as *most Evil*, both in its *natural* Tendency and *moral* Aspect.

'Tis

'Tis *naturally* connected with the Ruin of the Nation, and all its dependant *Provinces*. Should God permit this Design of our Enemies to take place, what would become of our *English Liberties*, whereby we are distinguished from every other People under Heaven? Would a *Creature* of FRANCE and SPAIN maintain these inviolable? Would he not rather rule us with a *Rod of Iron*, after the Manner of those corrupt and arbitrary Courts? And what would be the Fate of those invaluable Privileges which we enjoy as *Protestants*? Would one that brings his Religion from ROME turn Enemy to the POPE, and encourage and promote the Cause that is opposite to his and subversive of it? Can this reasonably be supposed? Has it been the Way of *popish* Princes, bigotted to the Religion of *Antichrist*? Have they not rather made use of their Power and Influence to extirpate the true *Protestant* Religion? Had not the Nation full Experience of this in the Reign of Queen MARY, notwithstanding her Promises to the contrary *?

* “ She declared to the People of SUFFOLK, who were the
 “ first that raised Forces for her, that she would make no
 “ Alteration in *Religion*; yet she had no sooner got Possession of the Throne, than she resolved to establish *Papery*: And some Gentlemen from SUFFOLK, sent to put her Majesty in mind of her Promise were sentenced to stand in the *Pillory*. Such was the Beginning of a *popish* Queen's Reign! A direct and open Breach of her royal Word, and the Ties of Gratitude.” *Gentleman's Magazine for October, 1745*. This same Fact, I find, is refer'd to by RAPIN, in his *History of ENGLAND*, Vol. 2. p. 30.

What Ground did the Interest of ROME and Hell gain in her Day † ? How were the Professors of the pure Religion of Jesus persecuted, and many of them called to endure the *fiery Trial* || ? And have we not Reason to believe, if that unhappy Reign had lasted a little longer, that *Poper*y would have been effectually established in the Kingdom ? And

† “ In the first Year of this Queen’s Reign, all the *(popish)*
 “ Bishops who had been deprived in the Time of King
 “ EDWARD the VIth, were restored to their Bishopricks,
 “ and the new removed. Also, all beneficed Men that
 “ were married, or would not forsake their Opinions, were
 “ put out of their Livings, and others of a contrary Opini-
 “ on put in their Room. Also this Year, the Service be-
 “ gan to be sung in *Latin* in PAUL’s Church. Also this
 “ Year, the *Pope’s* Authority was by Act of Parliament re-
 “ stored in ENGLAND, and the *Mafs* commanded in all
 “ Churches to be used. In her second Year, the Realm
 “ was absolved and reconciled to the Church of ROME by
 “ Cardinal POOL ; and *First-Fruits* and *Tiths* were re-
 “ stored to the *Clergy*. In her fourth Year, *Monastries*
 “ were begun to be re-edified. BAKER’s *Chron. of the Kings*
 “ of ENGLAND.

|| “ Men and Women were ensnared at their own Tables,
 “ betrayed in their own Houses, dragged away to Pri-
 “ sons and Cole-holes, there by Change of Tortures
 “ provoked to abjure their Religion ; and if they had the
 “ Conscience and Courage to refuse, they were brought
 “ forth, in the most approbious Manner, to the most cruel
 “ Death, had to a Stake, and burt to Ashes like an ac-
 “ cursed Thing.” Dr. KENNETT’s *Thanksgiving Ser-*
 “ mon, preach’d June 7. 1716.

“ Of the Number of those that died for *Religion* in her
 “ Time, there are recorded five Bishops, one and twenty
 “ Divines ; and of all Sorts of Men and Women, two
 “ hundred threescore and seventeen.” BAKER’s *Cronicle*
 “ of the Kings of ENGLAND, p. 325.

D

what

what Progress did King JAMES, the supposed Father of the present PRETENDER, make towards bringing upon us this Yoke of Bondage, together with all the Miseries of an arbitrary and tyrannical Government †? He took such large Steps, under the

† The most perfect Account in a little Room, I have met with, of the *popish* arbitrary Measures of King JAMES II. I shall here give you, in the Words of Dr. KENNET, in his *Thanksgiving Sermon* for the *Suppression* of the REBELLION in the Times of King GEORGE the First. “ This *popish* King, says he, in a short Time, was to have a new Prerogative, and a Rule of Government unknown to our Ancestors, *His Royal Will and Pleasure*. To evacuate all the Laws, he set up a dispensing Power, and to maintain that Power he set up a standing Army, without and against Consent of the Parliament. He regulated that Army, by bringing in *popish* Officers, and whole *Irish* Troops. He placed *popish* Judges upon the Bench. He set a *Jesuit* near the Head of the Privy Council. He went on to purge the Corporations, by turning out the Men of Ability and Integrity, and thrusting in new and mean Creatures, for the Tools of Tyranny and Oppression: And to remove all Obstructions, a *Quo Warranto* was issued to compel the Surrender of the ancient Charter, or to declare it null and void, and bring the Election of Magistrates to the Nomination of the Crown, as in the Capital City. If any Subjects offered to oppose the violent Tide, they were stopped by vexatious Suits, and loaded with exorbitant Fines. A Toleration was indeed granted without Law, and against it, only to divide and break the Protestant Interest, and to open the Gates towards FRANCE and ROME. The Church of ENGLAND had the least Freedom: If her Clergy preached against *Papery*, they were silenced, or worse treated; if a *Bishop* would not obey an arbitrary Order, he was prosecuted and suspended; if an *Archbishop* and his *Brethren* did but humbly petition
“ against

the Influence of *popish* and *despotic* Principles, that, in a few Years, he went a great way. The Freedom of Parliaments was denied; the Rights both civil and religious, not only of private Persons, but Communities invaded, and with a high Hand taken away; the Laws, which, under God, are the People's Security, dispensed with, and the *Will* and *Pleasure* of the Prince set up in the Room of *Law*, and a tyrannical arbitrary Power declared for by the Judges, who should have been Guardians, as well as Interpreters of the Law. Professed *Papists*, not only bare-faced and with Impunity, but with the greatest Share of the royal Favour, came over in Shoals from foreign Parts, like Swarms of Locusts, and infested the Land, ingrossed the Prince's

“ against such extraordinary Proceedings, they were imprisoned in the Tower, and brought forth to be tried as Criminals. *Popish* Schools were set up, *Mass-Houses* were open'd in every Town, *Priests* and *Jesuits* triumphed in their Habits along the Streets; nay they got the Possession of the *Universities* and of the Places of Government in them. A whole College was in Effect dissolved by depriving and ejecting the *President*, *Fellows*, and *Scholars*, and assigning it over to be a *popish* Seminary. An ecclesiastical Commission was set up to vex and destroy the Church. A *Nuncio* was brought from *ROME*; a noble Ambassador was sent thither; *popish* Bishops were circuiting the Kingdom; In a Word, we were as near Destruction as ever *Fire-brand* was when *snatch'd out of the Fire.*” This same Author adds, “ It ought, by every *Protestant*, to be had in everlasting Remembrance, that such was the last *popish* Reign: And of the like, or worse Kind, must be any other *popish* Reign; if God, for our Iniquities, and Follies, should ever visit us with such another Judgment.”

Ear, fill'd his Presence, and, tho' utterly unqualify'd, obtain'd great Offices of Trust and Profit in the Nation. Popish Priests and Jesuits were openly countenanced and encouraged, and Seminaries erected for poisoning the Principles of our Youth; while some of great Worth and Dignity, for humbly representing to the King, according to their Duty, the dangerous and unhappy Tendency of such Measures, were imprison'd, and with much Rancour prosecuted.

NOR were the ill Effects of this King's Reign confin'd to GREAT-BRITAIN. Our Fathers here in NEW-ENGLAND groaned under the oppressive Burden of his *popish* and *tyrannical* Power. Some now alive do well remember the Distress and Fear which fill'd the Hearts of all, who, in that Day, wished well to our *Zion*. The then Governour of the MASSACHUSETTS, Sir EDMUND ANDROSS, unhappily copied after the Measures of his Royal Master, and by his insupportable Tyranny occasion'd a REVOLUTION here *; not altogether unlike *that* which was effected, some Months before, in ENGLAND, by the glorious King WILLIAM, under God, the great Deliverer of the *Nation* from POPERY and SLAVERY.

* An Account of the *Revolution* in NEW-ENGLAND, with the Causes of it, may be seen, in a Book entitled, *The Revolution of NEW-ENGLAND justified*; wherein is contained an Account of the Grievances of that Day. See also Dr. MATHER's *Magnalia Americana*.

AND should the pretended Son of this King JAMES succeed in his Attempt, under the Countenance of FRANCE and SPAIN, to ascend the *British* Throne, what might be expected but that he should be a *Plague* to the Nation and its *Dependencies*, as was his Father before him? Yea, whereas his Father did *lade them with a heavy Yoke*, he would, no doubt, *add to their Yoke*: His little Finger would be thicker than his Father's Loins. His Father chastised them with Whips, but he would chastise them with Scorpions.

'Tis true, he has made a great many fine Promises, in his Declaration from ROME, dispersed among the People: And so did his *pretended* Father before him, and with as much Formality and Solemnity †; and yet, he shamefully broke them all: And

† Upon coming to the Throne, he appeared in Person, and made the following Declaration to his *Privy-Council*;
 “ Since it has pleased almighty God to place me in this
 “ Station, and I am now to succeed so good and gracious
 “ a King, as well as so very kind a Brother, I think it fit
 “ to declare to you, that I will endeavour to follow his Ex-
 “ ample, and more especially in that of his *great Clemency*
 “ and *Tenderness* to his People. I have been reported to
 “ be a Man for *arbitrary Power*; but that is not the only
 “ Story that has been made of me: And I shall make it
 “ my Endeavour to *preserve this Government, both in Church*
 “ *and State, as it is now by Law established*. And as I shall
 “ never depart from the just Rights and Prerogatives of the
 “ Crown, so I shall never *invade any Man's Property*. I have
 “ often heretofore ventured my Life in Defence of this
 “ Nation; and I shall still go as far as any Man in pre-
 “ serving it in *all it's just Rights and Liberties*.”

And

And we have all the Reason in the World to believe the Son would do the same. For it is to be remembred, he is devoted to a Religion, which not only sets him free from the Obligation of Promises and Oaths made to *Hereticks*, as we all are in his Opinion; but obliges him, even upon Pain of Damnation, to act counter to them all, whenever he has got Power into his Hands, and is under Advantages to extirpate the *Protestant* Religion, and establish that of *ROME*.

AND can the Settlement of such a Prince on the *British* Throne be for the Good of the Nation? It directly and surely tends, in the natural Course of Things, to its utter Ruin; the Subversion of the Constitution, the depriving the People of their just Rights and Liberties, as *Englishmen* and *Protestants*, and the putting them under a Government which knows no Rule but that of *meer Will and Pleasure*; which is, in one Word, the same Thing with making them certainly and compleatly miserable.

And in his first Speech to the *Parliament*, he has these Words,
 “ What I said to my *Privy-Council*, at my first coming to
 “ the Throne, I am desirous to renew to you.” He then
 repeats the above Declaration, and adds, “ Having gi-
 “ ven this Assurance concerning the Care I will have of your
 “ Religion and Property, which I have chose to do in the
 “ same Words which I used at my first coming to the
 “ Crown, the better to evidence to you, that I spoke them
 “ not by Chance, and consequently that you may firmly rely
 “ upon a Promise so solemnly made; I cannot doubt, &c.”
Compleat Hist. of ENGLAND, Vol. III. p. 427, 431.

BUT

BUT this Design is *evil* in a *moral* and *religious* Sense, as well as in regard of its *natural* Tendency. 'Tis a vile Contrivance, impious and unrighteous to a high Degree of Guilt; as the Person, the Design is levell'd against, is not of a low and private Character, but the *Head* of a Kingdom, its rightful and lawful Sovereign, with whose Ruin the Ruin of a *whole Nation* is inseparably connected. And what aggravates the Wickedness is, that he is a King who has so sacredly adhered to his Treaties, that not a single Instance can be pointed out, wherein he has violated them to the Injury of either of those Powers who are combined against him: Nor has he ever made an Attempt upon the Liberty, or Property, or Religion of any one Person, within his own Kingdom; but has so managed in the Administration, as to be able to appeal to his *Parliament*, and say, as in his late Speech to them, " I have, throughout the whole of my Reign, made the Laws of the Land the Rule of my Government, and the Preservation of the Constitution of Church and State, and the Rights of my People, the main End and Aim of all my Actions ". And shall a Design be formed, and carried into Execution, against the Person and Crown of such a King? 'Tis vile in Regard of those Powers *from abroad*, and base and unnatural in Regard of those Malecontents *within the Nation*, who have given Encouragement and Aid to it. And the more so, if we take into Consideration the *indisputed Title* he has to the Throne of GREAT-BRITAIN, in Opposition to all others, and to the PRETENDER in particular.

I wont indeed say, that his Right to the *Crown* is derived to him from God in the same Sense in which *AHAZ* inherited the Throne of his Fathers. For the Kingdom was given to *DAVID*, and settled on his Sons forever, by *immediate* Direction from the God of Heaven: But yet, I scruple not to say, that he *as really* received the Kingdom from God, and in a Manner truly wonderful, and in which the Pleasure of God was indubitably made known.

IT was owing to the *tyrannical, oppressive* Measures of King *JAMES* the Second, that he became generally odious to the Nation; infomuch, that when King *WILLIAM*, of glorious Memory, the Deliverer God raised up for us, came over into *ENGLAND*", all Opposition fell before him, his and our Enemies were infatuated, so that their mighty Men found not their Hands, nor their wise Men their Counsels; and all the Protestants, however at other Times divided, united then, and their Hearts were turned to their Deliverer as one Man. *Lords, Commons, Arch-bishops, Bishops, the whole Clergy* of all Denominations, and the *whole Body* of the People, except those who were *popishly* inclin'd, ran with one Consent, and met the welcome Blessing with Extasies of Joy.

AND when upon this public and general Manifestation of the Kingdom's Sentiments and Affections, the conscious King *abdicated* the Government, commissioning no Person nor Persons for the Administration in his Absence; the *Lords and Commons in Parliament assembled*, humbly besought their

their great Deliverer, in that their great Necessity, to take the Administration into his Hands. And as there was no other Remedy to save the Nation from utter Ruin and Confusion, he was pleased to comply with their Desire. And the Crown was soon after settled on *Him* and his *Princess*, under the Stile of King WILLIAM and Queen MARY. †

† The *Address* of the *Lords* and *Commons* was in these Words,
 “ We the *Lords spiritual and temporal, and Commons assembled at WESTMINSTER*, being sensible of the great
 “ Deliverance of this Kingdom from *Popery* and arbitrary
 “ Power, and that our Preservation is next under God
 “ owing to your Highness, do return our most humble
 “ Thanks and Acknowledgment to your *Highness*, as the
 “ glorious Instrument of so great a Blessing. We do further
 “ acknowledge the great Care your *Highness* has been
 “ pleased to take, in the Administration of the public Affairs
 “ of the Kingdom to this Time, and we do most humbly
 “ desire your *Highness*, that you will take upon you
 “ the Administration of publick Affairs, both civil and military,
 “ and the Disposal of the publick Revenue for the
 “ Preservation of our Religion, Rights, Laws, Liberties,
 “ and Properties, and the Peace of the Nation : ----- All
 “ which we make our Request to your Highness to undertake,
 “ and execute, ’till further Application shall be made
 “ by us, which shall be expedited with all convenient
 “ Speed.” *Compleat History of ENGLAND*, Vol. III.
 p. 507, 508.

He gave his Answer to the *Address* of both Houses in the following Words ; “ My *Lords* and *Gentlemen*, I am glad
 “ that what I have done has pleased you ; and since you
 “ desire me to continue the Administration of Affairs, I am
 “ willing to accept it.” *History* Ibid. Pag. Ibid.

A few Days after, a *Declaration* of the *Lords spiritual and temporal, and Commons assembled at WESTMINSTER*, was read, with an audible Voice, in the Presence of the *Prince* and *Princess* of ORANGE, in which are these Words ; “---And
 E “ whereas

BUT he was too generous to confine his Views to the Grandeur and Security of his own Person and

“ whereas the late King JAMES II^d, having abdicated the
 “ Government, and the Throne being thereby vacant ;----
 “ Having therefore an entire Confidence, that his High-
 “ ness, the Prince of ORANGE, will perfect the Delive-
 “ rance so far advanced by him, &c. ; the said *Lords spi-*
 “ *ritual and temporal assembled at WESTMINSTER*, do
 “ Resolve, That WILLIAM and MARY, Prince and
 “ Princess of ORANGE be, and be declared King and
 “ Queen of ENGLAND, FRANCE, and IRELAND, and
 “ the Dominions thereunto belonging, to hold the Crown
 “ and royal Dignity of the said Kingdoms and Dominions,
 “ to them the said Prince and Princess, during their Lives,
 “ and the Life of the Survivor of them ; and that the sole
 “ and full Exercise of their regal Power be only in, and ex-
 “ ecuted by the said Prince of ORANGE, in the Names of
 “ the said Prince and Princess, during their joint Lives, and
 “ after their Decease, the said Crown and royal Dignity
 “ of the said Kingdoms and Dominions to be to the Heirs
 “ of the Body of the said Princess, and for Default of such
 “ Issue, to the Princess ANN of DENMARK, and the
 “ Heirs of her Body, and for Default of such Issue to the
 “ Heirs of the Body of the said Prince of ORANGE : And
 “ the said *Lords spiritual and temporal*, and *Commons* do pray
 “ the said Prince of ORANGE to accept the same accor-
 “ dingly.

After the Reading of this Declaration, the Marquis of HAL-
 LIFAX, Speaker of the House of *Lords*, made a solemn
 Tender of the Crown to their Highnesses, in the Name of
 both Houses ; whereupon the Prince of ORANGE return-
 ed the following Answer :

“ My *Lords and Gentlemen*, This is certainly the greatest Proof
 “ of the Trust you have in us that can be given, which is
 “ the Thing that makes us value it the more, and we thank-
 “ fully accept what you have offered : And as I had no
 “ other Intention in coming hither, than to preserve your
 “ Religion, Laws, and Liberties ; so you may be sure,
 “ that

and Reign only ; but extended them to Posterity, making it his Endeavour to lay a good Foundation for the happy Settlement of the Nation for future and distant Times.

Upon the Death of his ever-memorable *Queen* and the Duke of *Gloucester*, he wisely foresaw that upon the Demise of his *Sister*, who was to succeed to him, there would be *popish* Pretenders to the Crown, who would strive to impose themselves on the Nation. And therefore to extinguish their Hopes, and to secure our Religion, Rights and Liberties, as far as humane Wisdom could contrive, he did all he could to promote an Act of *Parliament*, settling the Succession of the Crown on her Electoral Highness the Princess SOPHIA, Dutches of HANOVER, [*Grand-Daughter* of King JAMES the First, and *Grand-Mother* to his present Majesty King GEORGE the Second] the only remaining *Protestant* Branch of the old Royal Family, and the only support and Hope, under God, of our happy Constitution, and the invaluable Advantages accruing to

“ that I shall endeavour to support them, and shall be willing to concur in any thing that shall be for the Good of the Kingdom, and to do all that is in my Power to advance the Welfare and Glory of the Nation.”

All this was followed with the Acclamations of the People, which quickly flew over the whole City. The same Day the Prince and Princess were proclaimed *King* and *Queen* of ENGLAND, FRANCE, and IRELAND, by the Names of WILLIAM and MARY, to the inexpressible Joy of the People. RAPIN'S *History of ENGLAND*, Vol. II. p. 795.

us from it, both as *Englishmen* and *Protestants* *; which Settlement, then established by the whole Legislature

* March 3. 1701. The *Commons* resolv'd, " That for the
 " preserving the Peace and Happiness of the Kingdom, and
 " the Security of the *Protestant* Religion by Law establish-
 " ed, it is absolutely necessary, a further Declaration be
 " made of the Limitation and *Succession of the Crown* in
 " the *Protestant* Line, after his Majesty and the *Princesses*,
 " and the Heirs of their Bodies respectively,"----And nine
 Days after, the following *Resolution*, for a Clause in the Act
 of *Succession*, was reported in these Words, " That the
 " Princess SOPHIA, Dutchess Dowager of HANOVER,
 " be declared the next in Succession to the Crown of ENG-
 " LAND, in the *Protestant* Line, after his Majesty and the
 " *Princesses*, and the Heirs of their Bodies respectively; and
 " that the further Limitation of the Crown be to the said
 " Princess SOPHIA, and the Heirs of her Body, being PRO-
 " TESTANTS." And on the 24th of the following June,
 His Majesty King WILLIAM being in the House of *Peers*,
 and the *Commons* sent for, their Speaker Mr. HARLEY,
 began his Speech with these Words, " SIR, It is with
 " great Joy and Satisfaction that I attend your Majesty at
 " this Time, since your *Commons* have comply'd with all
 " your Majesty was pleas'd to desire at their Meeting.
 " They have pass'd the Bill of *Succession*, which hath set-
 " tled the Crown in the *Protestant* Line, and continued the
 " Liberty of ENGLAND, which your Majesty hath restored
 " and preserved."----And agreeable to this *Act of Succession*,
 settling the Crown on the Princess SOPHIA, and the Heirs
 of her Body, being *Protestants*, Queen ANNE, a few Days
 after her Coronation, was pleas'd to cause an Order to be
 made in Council, " That the Princess SOPHIA, Electress
 " Dowager of HANOVER, should be pray'd for in all
 " Churches, as one of the *Royal Family*"; which fill'd the
 Hearts of all good BRITTONS with Joy: And both *Lords*
 and *Commons* voted her Thanks " for her great Zeal for
 the Succession of the Crown in the *Protestant* Line, express'd
 in that Order". And accordingly, the Princess SOPHIA
 was

Legislature has since been confirmed by many Acts of *Parliament*, and from Time to Time sworn to by almost all of all Orders and Degrees of Men in the Nation.

THIS now is the Way in which the Crown was derived to his present MAJESTY; and his Right thus conveyed is unquestionably clear and strong, and renders that *Counsel evil and sinful*, whether from Enemies abroad, or Male-contents at home, which would remove him from the BRITISH Throne; and the rather, because the Person intended to be made Sovereign, is, in Principle, a known avowed Enemy to that Constitution, and those Liberties both civil and religious, which our present King has all along defended and protected: Besides which, he is strongly and justly suspected of not being the *legal* Son of that Prince from whom he is said to descend. I know the PRETENDER calls himself the true Son of King JAMES the Second; and I know also, that a Son was produced while that King sat on the BRITISH Throne; “But (as one observes) there was such bungling Work in that Piece of Management, that, however some have got their Sight cleared now, it was the universal Sense of the Nation then, that there were

was prayed for the first Time, on Sunday, *May 3. 1702*, in the Chapel Royal at St. JAMES’S; and this agreeable Order and Example were followed in all Churches and Chapels throughout the Kingdom. *OLDMIXON’S History of ENGLAND*, Vol. II. p. 220, 237, 280.

the

the strongest and most just Presumptions of his Illegitimacy." *

AND

* In the Declaration which the Prince of ORANGE published, vindicating his Design to come over into ENGLAND, one Thing particularly mentioned is, " That there were
 " great and violent Presumptions, inducing his *Highness*
 " to believe, that *evil Courcillors*, in order to the gaining
 " more Time for the effecting of their ill Designs, had published, *That the Queen had bro't forth a Son* ; tho' there
 " had appeared, both during the Queen's pretended Bigness, and in the Manner wherein the Birth was managed,
 " so many just and visible Grounds of Suspicion, that not
 " only *He himself*, but *all the good Subjects of this Kingdom*,
 " did *vehemently suspect*, that the pretended Prince of
 " WALES was not born of the Queen. And tho' many
 " both doubted of the Queen's Bigness, and of the Birth of
 " the Child ; yet there was not any one Thing done to satisfy them, or put an End to their Doubts." *Compleat History of ENGLAND*, Vol. III. p. 493.

RAPIN says " It is universally known, that the Birth of this
 " Prince has been very much suspected, and that many
 " then did, and still do, believe it Suppositions. Multitudes
 " of Papers have been published *for and against* ; some
 " containing the Grounds of the Suspicions, and others
 " Arguments to remove them."

The Arguments confirming the Opinion, that the Queen was not with Child, when she pretended to be so ; and that at the Time of her pretended Delivery, only a supposed Son was born of her, I shall sum up under the following Particulars, as I have extracted them from RAPIN, Bishop BURNET, and others.

1. That the King for certain Reasons, was become incapable of Children.
2. That the Queen had been seven Years without being with Child, and for six Years in such an ill State of Health, that those about her were assured she would have no more Children.
3. That all Things about her person, in the Time of her supposed pregnancy, were observed to be managed with a mysterious Secrecy, into which none

AND shall a Person under Suspicion as to his Descent, and a *Papist* in Principle, as well as *Tool* of FRANCE

none were admitted but a few *Papists*. 4. That the princess ANNE, not being well, was urged by the King with an unusual Vehemence, and at his Desire perswaded by others, to go to the BATH ; a Contrivance as was thought to have her out of the Way at the Queen's supposed Delivery : For upon her going thither, the Queen's *Reckoning* was altered ; and upon News at Court, that Princess ANNE would return from the Bath sooner than was expected, (the Waters either really or pretendedly not agreeing with her) the very next Day the Queen gave out that she would go to St. JAMES's, and look for the good Hour ; tho' WINDSOR was the Place where Preparations had been made for her lying in, and it was told her it was impossible, on so short Warning, Things could be got ready at St. JAMES's. But she was so positive, that she said *she would lye there that Night tho' she should lye on the Boards* ; and accordingly, thither she went that Night : And it was given out , by all her Train, that she was going to be delivered. Some said, it would be the next Morning ; and the *Priests* said very confidently, *it would be a Boy*. And accordingly next Morning was the Time of the supposed Birth of the Prince of WALES. 5. That her Delivery was on a Sunday Morning, when all the *Protestant* Court Ladies were at Church. 6. That neither the Princess ANNE of DENMARK, the *Arch-bishop* of Canterbury, nor the *Dutch Ambassador*, were present at her Labour ; tho' they were the three Persons who ought principally to have been there. 7. That during her Labour the Curtains of the Bed were drawn close, and none came within them but the *Midwife* and an *Under-Dresser* : And a Warming-Pan was brought into the Room not opened, under Pretence of warming one Side of the Bed, tho' the Weather was extream hot, and the Room heated by a vast Crowd of People. 8. That she never satisfied the Princess ANNE and other *Protestant* Ladies, either of her being with Child, or of her having been delivered of a Child, in any of those Ways which might have carried Conviction with them. 9. That

FRANCE and SPAIN, be advanced to the BRITISH Throne? God forbid! The Design is abominable. It is so in the Sight of every true Friend to the Interest of ENGLAND; and, I doubt not, it is so in the Sight of a holy and righteous God: Which leads me,

3. In the *third* and *last* Place, to mention a few Things tending to encourage us to hope, that God will say concerning this Design, *it shall not stand, neither shall it come to pass.*

I have no Commission to declare this to be the Intention of God. And indeed, while we consider the *moral* State of the Nation, we have Reason for Concern and Fear. Perhaps, it was never in a more corrupt and degenerate State, than at this Day. Were the Truths of God ever more generally disown'd? Were the Revelations of God ever more generally disbelieved? Were the Commandments of God ever more generally and shamefully violated?

9. That tho' the King, Queen and Courtiers sufficiently knew, before the Delivery, that the Nation suspected an *Imposture*, they did not use those Precautions as they might, and ought to have done, in such a Case; and instead of putting it beyond all possible Doubt, they left so many Marks of Suspicion, as caused infinite Doubts and Disputes, insomuch that some *Roman Catholicks* themselves owned, that so important an Affair had been managed with great Supineness and Imprudence. Lastly, That upon the Prince of ORANGE's landing in ENGLAND, not only the *Queen* and *Child* went over to FRANCE, but the *Midwife* & *all assisting at the Birth* were sent with them, or so disposed of, that it could never be learned what became of them afterwards.

If any should desire a more full and critical Account of this Affair, they may meet with it in Bishop BURNET's *History of his own Times.*

The

The Land of our Fore-fathers may justly be lamented over in the Language of the Prophet ISAIAH, *Ab sinful Nation ! A People laden with Iniquity, a Seed of evil Doers ! They have forsaken the Lord, they have provoked the holy One of ISRAEL to Anger.*

BUT when we turn our View to the Interest of the REDEEMER, which will suffer by setting a *popish* Prince on the *British* Throne, we have strong Reason for Hope. Will God suffer the *Man of Sin*, that *Son of Perdition*, who hath exalted himself into the Seat of CHRIST, to be again acknowledged and adored, by a Nation who have declared their Abhorrence of worshipping him, instead of the Son of God ? Will God suffer the Fopperies and Superstitions and abominable Idolatries of the Church of ROME, to take place among a People who have undergone so much in protesting against them ? Will God suffer the chief Bulwark of the Protestant Cause in *Europe* to be broken down and destroy'd ? There would be no Unrighteousness in him should he, in this Way, punish us for our Iniquities. But yet, we have great Encouragement to rely on his Power for our Protection and Deliverance, as the Design of our Enemies is really a Design against CHRIST, as well as us ; a Design against the pure uncorrupt Religion of the Gospel, as well as against our civil Constitution.

AND it should animate our Faith and Hope to consider, how often, and in what remarkable Ways, God has appeared for our Help, when our *popish* Enemies have laid their Plots as deep as Hell to ruin us ; particular Instances whereof might be mention'd, would the Time allow.

AND it looks like a Token for Good, that such a Spirit appears in the Nation, among all Sorts of Men, to oppose this accursed Design, at the Peril both of their Estates and Lives. At first, it may be, it was treated with too much Neglect and Contempt; but since the Defeat of General COPE, and the Entrance of the *Rebels* into the *Metropolis* of SCOTLAND, the Attention of the Nation has been roused; and they are voluntarily mustering, from all Quarters, for the Defence of their King and Country. And it may be hoped, God intends, in this Way, to put an End to the present Disturbances, and resettle the Kingdom in Peace and Quiet.

THERE are none among his Majesty's Subjects more heartily desirous of this, than WE in these *distant Provinces*. I don't believe there could be found in them all so much as one NEW-ENGLAND Man, but his Indignation is enkindled at the Attempt to set a *popish* PRETENDER on the Throne of GREAT-BRITAIN, in the Room of his Majesty King GEORGE the Second. And could the People, inhabiting the several *Provinces*, be gathered together in one general Assembly, I doubt not, they would join Heart and Voice in the Cry of AMA-SAI, *Thine are we, DAVID, and on thy Side, thou Son of JESSE: Peace, Peace, be to thee, and Peace be to thine Helpers.*

AND horribly ungrateful should we be, if a just Sense of the invaluable Priviledges, *civil and religious*, which we enjoy, under the mild and kind Administration of so gracious a Sovereign and tender Father, did not knit our Hearts to him in Love, disposing us to all Reverence and Loyalty.

AND

AND shall we be dutifully affected to our Sovereign, and not bow the Knee before the Throne of Mercy for him, now that his Enemies are risen up in *Rebellion* against him ? This is the only Way, wherein we, who live at such a Distance, can help our King and Nation, in subduing those who are endeavouring their Ruin.

AND let us, my *Brethren*, in this Way, express our Love, and Gratitude, and Loyalty, to our Sovereign, and Concern for the Safety of his Kingdom. Let us be constant and importunate in our Supplications to God, that he would preserve the *Person*, and protect the *Crown* of our rightful and lawful King ; cloathing his Enemies with Shame, but causing the Crown to flourish on his Head, and on the Head of his Posterity forever : And that he would mercifully save his People from *Poper*y and *Slavery* ; perpetuating to them the Enjoyment of their *Rights* and *Liberties*, which distinguish them from the other Nations of the Earth. Happy will they be while in such a Case ; yea, happy will they be, so long as God is their Lord. And may our *Nation* and *Land* be thus happy, 'till Time shall be no more ! God grant it for his Mercy's Sake in CHRIST JESUS.

A M E N.



And shall we be doubtfully affected to our Sovereign, and not bow the knee before the Throne of Mercy for him, now that his mercies are risen up in Rebellion against him? This is the only Way, wherein we, who live at such a Distance, can help our King and Nation, in obtaining those who are endeavouring their ruin.

And let us, my Brethren, in this Way, express our Love, and Gratitude, and Loyalty to our Sovereign, and Consent for the Safety of his Kingdom. Let us be constant and unchangeable in our supplications to God, that he would preserve the Person, and protect the Crown of our rightful and lawful King; clothing his Enemies with Shame, but casting the Crown to flourish on his Head, and on the Head of his Posterity forever: And that he would mercifully save his People from Poverty and Slavery; perpetuating to them the Enjoyment of their Rights and Liberties, which distinguish them from the other Nations of the Earth. Happy will they be while in such a Condition. And may our Country long as God is able. And may our Liberty and Peace be the happy, still Time that we desire! God grant for his Mercy sake in Christ Jesus.

2 JULY 1681